CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

EXTRACTS FROM THE TRINITARIAN REVIEW.

(Continued from page 69.)

One Trinitarian View of Jesus Christ weighed in Divine Balances.

It must be admitted that there is a great error in my views of Jesus Christ, or in the views of Trinitarians. While I maintain that he is the Son of God, in the highest possible sense, my opponents accuse me of degrading his character. They confidently affirm that he is the Supreme God. This character, they say, is essential to the sacrifice he made for sin; and this *view* of his character they present as essential to saving faith. It is my present purpose to weigh this doctrine impartially. If the peculiar titles of Jehovah do of right belong to Jesus Christ, and if we cannot have proper views of the sacrifice he has made for sin, without admitting that he is the living God; we may safely substitute the highest titles of Deity for those given to Jesus in such passages as relate to the great sacrifice.

In commenting on a passage of scripture, it is allowable and common to substitute one known name or title of the same person for another; whether the text relate to God, to Jesus Christ, to an angel, or to a man. Such substitution, or change, of one title for another, is not considered as injuring the sense of the text; and when extraordinary acts of kindness or condescension are mentioned, we naturally adopt the highest title belonging to the person; especially so, if we wish to exhibit his conduct in the most impressive manner.

But let it be fully understood, that what I am about to do is not to be done by way of burlesque; but with a serious desire that every one may have opportunity to judge, whether Trinitarians can be justified in their bold and confident assertions. I shall do unto them as I am willing they should do unto me. They may substitute the title, the *Son of God*, or *God's own Son*, for any other title given to him, in any text which relates to his being sent as our Saviour; to what he did or suffered for us; to his death, resurrection, ascension, or glorification at God's right hand. If my sentiment will not bear to be thus tried, let it be rejected as unscriptural. My method of proceeding will be this: *I shall first quote* a text as it stands in the Bible, and then state it again, substituting some peculiar title of Deity for that which the inspired writer has given to Jesus Christ. But I shall not introduce any title of God but what Trinitarians say belongs to Jesus Christ.

Rom. v, 6. In due time, *Christ* died for the ungodly.

In due time the "THE MOST HIGH GOD" died for the ungodly.

Rom. v, 8. But God commendeth his love to us, in that while we were yet sinners, Christ died for us.

But God commendeth his love to us, in that while we were yet sinners, "THE ONLY WISE GOD" died for us.

Rom. v, 10. For if when we were enemies, we were reconciled to God by the *death* of HIS SON.

For if when we were enemies, we were reconciled to God by the *death* of "THE SUPREME DEITY."

Rom. viii. 32. He that spared not HIS OWN SON, but delivered him up for us all, how shall he not with him also freely give us all things?

He that spared not "THE ONLY LORD GOD," but delivered him up for us all, how shall he not with him freely give us all things?

Rom. viii, 34. Who is he that condemneth? It is CHRIST that died. Yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who is he that condemneth? It is "THE HOLY ONE OF ISRAEL," that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom. x, 9. That if thou shalt confess with thy mouth the LORD JESUS, and believe in thy heart that God raised *him* from the dead, thou shalt be saved.

That if thou shalt confess with thy mouth "THE HIGH AND LOFTY ONE WHO INHABITETH ETERNITY," and believe in thy heart that God raised HIM from the dead, thou shalt be saved.

1 Cor. 15, 3. For I delivered unto you, first of all, that which I also received, how that CHRIST died for our sins.

For I delivered unto you, first of all, that which I also received, how that "THE GOD OF GODS" died for our sins.

Heb. ii. 9. But we see Jesus, who was made a little lower than the angels, for the *suffering of death*, crowned with glory and honour.

But we see the "ONLY LIVING AND TRUE GOD," who was made a little lower than the angels, for the *suffering of death*, crowned with glory and honour.

Heb v. 8. Though he were a SON, yet learned he obedience by the things that he suffered.

Though he were "THE MIGHTY GOD, THE EVERLASTING FATHER," yet learned he obedience by the things that he suffered.

Heb. ix, 14. How much more shall the blood of CHRIST, who through the Eternal Spirit offered himself without spot to God, &c.

How much more shall the blood of "THE GREAT AND DREADFUL GOD," who through the eternal spirit, offered himself without spot to God, &c.

Heb. ix, 28. So CHRIST was once offered to bear the sins of many.

So "THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD" was once offered to bear the sins of many.

1 John, iv. 10. Herein is love, not that we loved God, but that he loved us, and sent HIS SON to be the propitiation for our sins.

Herein is love, not that we loved God, but that he loved us, and sent "THE BLESSED AND ONLY POTENTATE," to be the propitiation for our sins.

Rev. v. 12. Worthy is the LAMB that was slain.

Worthy is the "LORD GOD OMNIPOTENT" that was slain.

Now, my brethren, I solemnly appeal to your consciences, and ask, are you not shocked at the contrasts which have been presented to your view, by simply changing the titles of Jesus in these passages, and substituting those which Trinitarians confidently affirm to be the proper titles of him who died for our offences; yea, titles which only express that dignity which they say was *essential* to render the sacrifice of any value? But why are you shocked? If you really believe that Jesus is the only living God, that his being of this character was essential to the sacrifice he made for sin, and that to view things in this light is essential to saving faith; why are you not rather shocked that the titles peculiar to Deity were never given to Jesus by the apostles, in representing what he did and suffered for our sakes? If the changes I have made in the texts render them shocking, is it not evident that the Trinitarian view of the subject is so glaringly erroneous, that it will not bear to be weighed in divine balances?

Had the inspired writers less regard to the honour of the Saviour, than our Trinitarian brethren? Had they less correct apprehensions of the importance of his character, or the value of his death? Or how are we to account for the fact, that in all their representations of the great sacrifice, not so much as *one intimation* is given, that the Lord Jesus was, in any sense, the living God? If you assign this as the reason, that it was "as man only that he suffered;" then what becomes of your supposed infinite sacrifice?

In a work published in England in 1810, entitled "An Inquiry into the moral tendency of Methodism," by WILLIAM BURNS, there are some excellent remarks, a few of which we shall occasionally quote.—In the introduction to the work, the writer remarks, that in describing the different religious parties, he shall use the terms Calvinist, Methodist, and Evangelical, as synonymous.

The extract we are about to make, may be considered as a brief exposition of the writer's views of the reasons why the preaching of the Methodists, or Evangelicals, is more popular and inviting to common hearers, than what he calls rational preaching. He inquires—

What then can be the reason, why they have always shown such a predilection for the evangelical preachers? Among other reasons, this is one; that their opponents have exposed themselves to the imputation of unfairness, by accusing them of immorality; and another reason is, that the evangelicals have a great deal more seriousness, and zeal, than the rational party, and as these are virtues that strike the people much more forcibly than any others, so they have acquired for their subject a reputation for holiness which gives great authority to their doctrine.

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This being the state of matters, it is no wonder that the people are partial to the evangelicals. Their seriousness and zeal account sufficiently for it, without supposing any natural prepossession of the multitude for their doctrines. The multitude, in fact, are not judges of the nice points of theological controversy, although they like to be gratified with large and repeated doses of their doctrines, in favour of which they have once become prejudiced.—But if a new doctrine is proposed to them, which has any advantage in point of rationality and scriptural proof, and if it be enforced with the same zeal and appearance of seriousness, it is not difficult to make proselytes of them.

There is a remarkable instance of this, in the success with which Mr. Wesley and his itinerant preachers propagated the doctrines of Arminianism. They agreed, to be sure, with Whitfield, in their notions of the Trinity and the New Birth; but Mr. Wesley strenuously opposed predestination, and the absolute unconditionality of the covenant of grace. A keen controversy was the consequence, which was conducted rather by the friends of these eminent men, than by themselves. The Arminians stood their ground and defended it with zeal, and if they did not make many converts from the other side, they kept their own proselytes steadfast in the Arminian faith, continued as popular as ever, and taught their opponents to have a more respectful opinion of their piety.

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The same zeal and seriousness which recommend the doctrine of the evangelicals to the people, would recommend any other doctrine, even a moral one.

There is only one requisite in a religious doctrine, to make it popular, besides the *manner* of preaching it. Christians of every age and country, have generally been of opinion, that something more than plain sincerity, honesty, and truth, is required in the Christian character.—In the early ages, this *other thing*, was supposed to consist in bodily mortifications, and solitary contemplation; afterwards, devotion to the clergy supplied all defects; and in latter ages, certain metaphysical opinions, mystic feelings, or formalities about church government, and worship, are generally understood to be the most precious and rare ingredients of *true* Christianity.

It is of no consequence on which of these, or any thing like them, a preacher fixes as the essence of religion; provided it be an uncommon thing, by the attainment of which the devotee may be signalized, from the rest of the world. This gratifies the propensity for extraordinary sanctity, and if the preacher himself is duly careful to excel in the supposed attainment, it recommends him to his hearers as a favourite of heaven. When a man thus appears as a favourite of God, and is supposed capable of teaching others how to arrive at the same distinction, he is possessed of one of the most essential qualities of a popular preacher; and if he has natural eloquence, and an earnest manner, he will not fail of producing a powerful impression.

Now as this propensity to superior sanctity, which serious minds are apt to feel, is originally a laudable ambition to excel in virtue, and to stand high in the divine favour, might it not be supplied with a moral object to fix itself upon? and might we not expect, then that when the moral taste was not previously perverted, that such an object would even be preferred? It is evident, however, that in order to answer the purpose, this must be something superior to common honesty; and happily, our Saviour has furnished us both by his precepts, and his example, with the very thing which is wanted. I refer to the active and unwearied beneficence, and the elevated and rational piety which he recommends; graced by the charms of modesty, and unaffected affability.

Here, truly, is an object worthy to engage the hearts of the good, and inspire the zeal of the religious; but where do we find any body of Christians, who make it the object of their own distinguished consideration, and who invite the attention of others to it.

A Sermon was lately preached in New-York by the Rev. Mr. STRONG, in which, as we are informed, he investigated the moral causes of the yellow-fever, that has lately prevailed in a distressing manner in that city.

"He ascribed it (says the National Advocate) partly to the conduct of a public meeting, which was unfriendly to the interference of the clergy in temporal concerns; partly to the conduct of merchants who, in their bargains, endeavoured to over-reach each other; partly to what he considered the 'perjuries of the custom-house, partly to the nomination of an infidel, instead of a christian to office; and partly from visiting theatres, and witnessing a mimic of mimics."

The Portsmouth Journal of Nov. 30, has the following judicious remarks on the subject.

The disposition discovered by this gentleman to enter into the counsels of the Deity, and to decide upon the motives of his administration, is by no means uncommon; but it is in the highest degree dangerous. There is nothing which tends so directly to bring the whole doctrine of *Divine Providence* into contempt.—There is nothing which leads so certainly to a disbelief of a future state of rewards and punishments. There is nothing which shakes more deeply our belief in the wisdom and goodness of God.

When we consider a particular calamity as the punishment of a particular sin, with which it has no apparent connexion, we assume as a principle that worldly prosperity is dispensed according to moral desert; that a man is unfortunate or successful in life according to his virtues or vices;—an assumption contradicted by all experience, and all history.

If the yellow fever in New-York is considered as a punishment for the sins of that city, then, as we are bound to believe that punishment has fallen upon the right persons, we are to consider New-York as more sinful than any of the neighbouring towns; Rector-street as more corrupt than any other part of the city; and the unhappy victims of the pestilence as more wicked than the other inhabitants. Is Mr. Strong prepared for this conclusion? If he is, he must be addressed in language to which he cannot reply: "*Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you* NAY."

The truth is, all the events of life, whether prosperous or adverse, are disciplinary; and are neither rewards nor punishments. If we abandon this principle, we are driven to the alternative of either supposing misfortune to be a mark of the favour of the Deity, or to deny his regard to the happiness of the good; for in every age some of the wisest and best men have been afflicted with the severest calamities. If suffering be a mark of the Divine displeasure, it would be difficult to explain why the Founder of our religion was "*a man of sorrows.*"

But it may be said, that though the ordinary events of life are not to be regarded as rewards or punishments, there are occasions in which it would be impiety not to acknowledge the hand of God. To this we answer, that it is impiety not to acknowledge the hand of God in every thing. He who admits that the Supreme Being has a general superintendance over the affairs of the world, must grant to him a control over every particular event; for a general course of action is only a multitude of particular acts.—With regard to the influence of the Deity, therefore, there can be no distinction between great and small events. The hand of God is as visible in a storm as in a pestilence, in the afflictions of an individual, as in the calamities of a nation. When the wind changes and brings into port a weather-beaten vessel, or when the wind rises into a tempest and strews the shore with wrecks, it is equally the providence of God which produces both these events, but no inference as to the character of the owners is to be drawn from either.

We have said that all the events of life are disciplinary, and in this we include prosperity as well as adversity. No one who has attentively considered the conduct and feelings of the prosperous can doubt that success in life is a trial of virtue, and often a severe trial. Mr. Strong has therefore as much reason to consider his exemption from the yellow fever as a mark of God's anger, as to consider the sufferings of his fellow citizens as a punishment for their sins.

These remarks may be thought somewhat out of place, but the importance of the subject must furnish an apology for their insertion.—While we cherish an unwavering belief in a particular providence, we are anxious that no representations of it should be made which would bring the doctrine into contempt.

RELIGIOUS DISSIPATION.

There is another thing which the young pastor must meet and guard against, especially if he be settled in a populous place; and that is religious dissipation. This may seem a singular kind of expression, but it is a manner of expression which has grown out of the spirit of the times in which we live. There is a prevailing disposition to attend a great many meetings, and of various denominations. There is danger that people will hope that they are in a state of favour with God by the frequency of their attendance on religious meetings. This is religious dissipation, and a pastor should guard against it, for it will be no benefit, but probably a detriment to his flock. Religion requires time for meditation, and a prayerful application of truth to the conscience and the heart. While people are too frequently attending meetings, there is little time or disposition for such self-application. The mind becomes dissipated and unfit for a steady application of truth. It is very like one who every hour in the day receives food into his stomach, and allows no time for the process of digestion. The body will not long retain a healthy state by such treatment. There must be time to digest what is received.—*N. H. Repository.*

From Rev. John Newton's works.

RELIGIOUS ASSURANCE.

How far our assurance is solid, may be estimated by the effects. It will surely make us humble, spiritual, peaceful, and patient. I pity those who talk confidently of their hope, as if they were out of the reach of doubts and fears, while their tempers are unsanctified, and their hearts are visibly attached to the love of the present world. I fear they know but little of what they say. I am better pleased when persons of this character complain of doubt and darkness. It proves at least that they are not destitute of feeling, nor as yet, lulled into a spirit of careless security. And there are professors, whom instead of endeavouring to comfort in their present state, I would rather wish to make still more suspicious of themselves than they are, till they are convinced of the impossibility of enjoying true peace while their hearts are divided between God and the world—for though sanctification is not the ground of a good hope, it is the certain concomitant of it. But in general, simplicity and obedience lead to assurance.

From the Christian Reformer.

Character of Hume's Sceptical Works, with his memorable Confession.

[From Dr. Cogan's Ethical Questions.]

No man admires the talents of Mr. Hume more than the writer of these remarks; and no man more sincerely laments his abuse of them. His conduct and his motives appear to be inexplicable. His capacity to reason justly is indubitable; his disposition to perplex is equally indubitable. It is highly probable that he

began in jest, simply with an intention to perplex that class of dogmatists who were perpetually boasting of their demonstrations upon subjects where they did not always enjoy a preponderancy of evidence. No part of his other writings indicate such vain boastings, open contradictions, and contrarieties, as are manifested in every part of this celebrated Essay;* at a detection of which he would probably have smiled; and he must have felt a surprise equal to his triumph, when his artifices remained undiscovered. Mr. Hume was too wise a man not to know that, under his system, no philosopher can breathe a moment. It is a metaphysical *azote*, which immediately extinguishes every spark of reasoning. The professed object of all philosophy is to discover truth by the investigation of facts, and by tracing *causes* and *effects* through the intricate extent of their operations. A man wrapt up in his own sensations and impressions, cannot philosophize. His sole occupation must consist in amusing himself with his own mimic ideas.—But he seemed in the issue to have been caught in the snare he had laid for others. He commenced with the attempt to perplex the philosophic world, until he ultimately perplexed himself. Habituated to contradict every principle advanced by dogmatists, totally inattentive to the *force* of any argument, and eagerly seizing every *foible*, the current of his own ideas incessantly ran in the opposite direction, until our philosopher himself was carried with the stream. These conjectures are considerably strengthened by the effects so frequently observable in disputing societies: where the reasoner of one evening does not feel himself bound, by any of the assertions or sophisms advanced in a preceding; where his whole attention is directed to the vulnerable parts of an opponent's argument, and to giving full emphasis to his own objections, until he is finally caught in the webs of his own sophistry.

It too clearly appears, however, that our philosopher was not always in jest. The following soliloquy evinces, that he had been playing with a dangerous instrument, by which his own feelings were deeply wounded:

"I am affrighted and confounded with that forlorn solitude in which I am placed in *my* philosophy. When I look abroad, I foresee, on every side, dispute, contradiction, and distraction; when I turn my eyes inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition do I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness!"†

Although these confessions were expunged from the later editions, they are a standing memorial of the melancholy state of his mind at particular seasons, manifesting the natural tendency, and mournful consequences, of his principles. He has *felt* that obscurity is painful to the mind, as well as to the eye; and he has personally *experienced* that his philosophy is not calculated to bring that "light which must needs be delightful and rejoicing."

Our great admiration of Mr. Hume's intellectual powers, induces us to lament that they were so ill employed; that his ambition to acquire literary fame should be founded on the subversion of the best principles that can actuate mankind. Nor ought the insidious and treacherous manner in which this attempt has been frequently made, to escape the severest reprehension.

* Mr. Hume's Inquiry into the Human Understanding.

† See Treatise on Human Nature, vol. I. p. 458.

FRAGMENTS.

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The following extract is furnished by an obliging correspondent.

Baron Humboldt, speaking of the Indians who live in the plains adjoining the Casas grandes of the Rio Gila, observes, "their social civilization forms a singular contrast with the state of the savages who wander on the banks of the Missouri, and in Canada. Fathers Garces and Font found the indians to the south of the Rio Gila, clothed and assembled together, to the number of two or three thousand, in villages which they call Uturicut and Sataguisan, where they peaceably cultivate the soil. They saw fields sown with maize, cotton, and gourds.—The missionaries, in order to bring about the conversion of these indians, showed them a picture, painted on a large piece of cotton cloth, in which a sinner was represented burning in the flames of hell. The picture terrified them; and they intreated Father Garces not to unroll it any more, nor to speak to them of what would happen after death.——These Indians are of a gentle and sincere character.—Father Font explained to them, by an interpreter, the security which prevailed in the christian missions, where an Indian alcade administered justice. The chief of Uturicut replied, 'This order of things may be necessary for you.—We do not steal, and we very seldom disagree; what use have we, then, for an alcade among us.—[*Polit. Essay on New Spain, vol. II. p.* 256.

"The scriptures uniformly instruct us to judge of ourselves and others, not by uncertain and indescribable *feelings*, but by evident *actions*. As our Saviour says, *by their fruits ye shall know them*. For when a man's conduct is not only occasionally, but uniformly right, the principle upon which he acts must be good.—Indeed, the only reason why we value good principles is, on account of their uniform operation in producing good conduct. This is the *end*, and the principle is only the means."

If you desire, says archbishop Potter, to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature; but in certifying against open, notorious vice, and in promoting zeal and essential holiness.

As men are intoxicated by strong drink, affecting the mind through the body, so are they by strong passions influencing the body through the mind.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 20, 1822.

FOREIGN MISSIONS.

Ceylon Mission.—By recurring to page 114, of the first volume of the Register, our readers will find a brief statement of the local situation and early history of this mission. For the sake, however, of those who may not possess the first volume, we will state again the leading facts. The mission was established in 1816. It at first consisted of the Rev. Messrs. Richards, Poor, Meigs, and Warren. The principal seat of their mission was at Jafna, at the northern extremity of the island. From their first arrival the missionaries were much afflicted with sickness, and in Aug. 1818, one of their number, Mr. Warren, died. At this time the mission had become quite depressed and feeble, and continued so till the early part of 1820, when it was strengthened by the addition of four to their number, viz. the Rev. Messrs. Spaulding, Winslow, and Woodward, and Dr. Scudder, who has since become a preacher. Till 1820, the chief employment of the missionaries was the superintendance of schools; they had then about 700 pupils who were in some degree under their care, instructed by native teachers. Besides these they had a number of pupils wholly under their care. These, however, were chiefly orphans or from families of low Cast. In 1820, the board of commissioners sent out Mr. Garrett, a printer, with a printing establishment. The civil authorities of the island would not allow a printing press to be established there, and Mr. Garrett has since gone to Bombay to superintend the printing establishment at that place.*

We find it extremely difficult to obtain any satisfactory notion of the actual state of these missions, on account of the desultory and disconnected manner in which the accounts of them are written. We are furnished with long and minute journals, from which, with much labour, we are obliged to glean the very few facts on which we found our conclusions. Since the arrival of the last missionaries, the success of the schools seems to have been greater than before, though the prejudices of the natives seem still to continue in all their strength. A great effort seems to have been made by the missionaries, though as yet chiefly without success, to induce the inhabitants to send their female children to their schools for instruction. The influence which the missionaries exert over the native schools will, no doubt, if continued, prepare the way, eventually, for a considerable revolution of opinion.—Many of the scholars that are wholly under their care have made very encouraging proficiency in their studies, and promise presently to afford them much aid in the labours of the mission. Ten native youths had been received into their church, and were exemplary in their conduct. Three of them are pursuing studies preparatory to becoming religious teachers.

Whether the prejudices of the adult population have softened at all, it is not easy to determine from any accounts that have been given. Sometimes we are told of their listening with considerable attention, and again we are informed that their opposition is violent and obstinate. We should apprehend that little could be hoped from the present generation, particularly if the mode of preaching and the kind of doctrines inculcated continues the same that it has been.

The climate of Ceylon seems quite unfavourable to the constitutions of all our missionaries, and in two instances has proved fatal. The death of Mr. Warren we have already mentioned. The other instance we allude to was that of Mrs. Poor, who died May 9th, 1821.

The latest account we have seen from this mission, extend to Dec. 8th, 1821.

* Mr. Garrett has since been married to Mrs. Newell, widow of the missionary of that name, who died some time since at Bombay.

MAINE MISSIONARY SOCIETY.

By the fifteenth annual report of the Trustees of the Maine Missionary Society, made in June, 1822, it appears that they have had in their employ during the preceding year, twenty-seven missionaries, all whose labours amounted to about three hundred weeks.

In some of the places where the missionaries were stationed, their labours have been manifestly of advantage to the people, as the effect has been to induce them to make arrangements for the permanent establishment of public worship. In other places the benefit derived from the missions is more doubtful, on account of the short period of service among them, and also on account of the injudicious selection of missionary ground. There was one mission in particular which convinces us that the society which employs these missionaries is too much influenced by party and sectarian feelings in the appointment of its missions. We refer to the mission of the Rev. Amasa Smith. It appears by the report that this gentleman was employed by the society twelve weeks in the town of Belfast. This appointment could not have arisen from ignorance of the circumstances of the place, for it must have been well known to every member of the board of trustees, that the people of the flourishing settlement at Belfast, were, with a few exceptions, happily united in attendance on the ministrations of the Rev. Wm. Frothingham, who has been settled in that place upwards of three years. What possible motive, then, could have induced them to employ a missionary for twelve weeks, in a place where the people were regularly supplied with the means of grace, and had ample accommodations for attendance upon it. Why not with as much propriety employ a missionary at Hallowell, Bath, or Portland? For the very good reason, it must be answered, if we are answered at all—that the minister at Belfast, (though a truly evangelical preacher) does not, in his theological views, exactly accord with the trustees of the missionary society. We bear our testimony against all interferences of this mischief-making tendency. There was no plausible reason for the appointment, and it could have sprung from nothing but a blamable ignorance of the circumstances of the place, or from a spirit of proselytism. Had a missionary been requested by an organized body of respectable men, the appointment would have been excusable, and perhaps commendable; but, as it was, we think it wholly without excuse, and deserving severe reprehension, inasmuch as the only tendency of the measure must have been to keep alive a spirit of disaffection in a few discontented individuals, and to disturb the peace and harmony of a well united and happy society.

We think it the right and the duty of those who statedly contribute to the funds of any institution to watch well the application of the funds. And we cannot but hope that a spirited disapprobation will be manifested by the patrons of the society, against all such departures as the above from the proper spirit and object of missionary exertions.

The amount of money received into the treasury from the time of publishing the report of 1821 to the same time in 1822, was $1547 83. Amongst the contributors of this money were twenty-eight female cent societies, tract and missionary societies. Considerable was also contributed by individual ladies. The greatest portion, however, was raised by the contributions of different religious societies, the donations of wealthy individuals, and the yearly subscription of the members.

FOR THE CHRISTIAN REGISTER.

OBITUARY NOTICE OF DR. OSGOOD.

While so many are paying their just tribute of respect to the venerable patriarch, who last week "was gathered to his people," I cannot deny myself the melancholy pleasure of contributing the little I can to the general offering. It is not my intention to speak of all that was great and excellent in his character, but only of a few of those prominent features, which they who were accustomed to go with him weekly to the house of God, cannot expect ever to see again under circumstances of such uncommon interest.

He, of whom I speak, possessed a sublimity and fervour of devotional feeling, which, I am sure, all his hearers will remember, and which, it would be well, if all would imitate.—The fear of God seemed to fill and overpower his mind. His devotion was truly awful. That dread of dissolution, which has been felt by some of the greatest and best men who have lived, and which seems to be a dread rather of the event itself than of its consequences, was for many years constantly present to his mind. He used frequently to express it in public on those occasions, most affecting to his hearers, which reminded him that the measure of his days was fast filling up; and his religious convictions, strong and sustaining as they were, were unable wholly to subdue this fearful apprehension. Such fears are viewed by many as inconsistent with the proper confidence of christian hope. But let us not be deceived.—We will not speak of others. We will only ask those who have seen this minister of truth, whose whole life we sincerely believe was governed by a high and ever-active sense of duty, trembling in the awful presence of the Being whom he adored, and adverting, with faltering accents, to that solemn moment when his spirit would be summoned to meet its Judge; those who have seen his aged frame bending over the grave of departed friends, and witnessed the fervent and kindling aspirations of a soul, which appeared to shudder as it rose in behalf of others to the throne of God; we will ask these to tell us if such feelings can proceed from any thing else than the most unfeigned and holy veneration. His reliance on the goodness of God, though humble, never deserted him. In seasons of personal affliction, those seasons which best prove the value of our faith, his trust was vigorous and unshaken. We have seen him on an occasion as prostrating to human fortitude as any that can be conceived, ascending with a firm step his sacred desk, and while tears were rolling down his furrowed cheeks, pouring out his soul in submission to that Being who, but a few hours before, had taken from him the companion of his bosom.—These are things which speak far better than any boasted experience of God's special favour, the possession of that humble and devoted spirit which our religion requires.

There is another trait in the character of our departed father, on which we would offer a few remarks. He possessed in an unusual degree, that true christian charity, which "thinketh no evil." Whatever were his own religious opinions, they did not suffer him to sit in judgment on those of his fellow-men.—When requested, as he sometimes was, to join in the general voice of censure against some one who had dared to yield his former convictions to the light of clearer evidence; or when called upon to contribute to the support of institutions whose utility he doubted, his fearless independence uniting with his christian honesty refused to concur in measures which his conscience condemned. He did not pretend to that authority over the minds of men which the Saviour of mankind, who was clothed with power from on high, and whom he was willing to follow as his master and guide, never exercised. After speaking, in one of his printed discourses,* of what he considers the essential doctrines of the gospel, he adds—

"Far be it from the speaker, however, to censure any of his brethren, who, after an equally honest and impartial inquiry, think in some respects differently from him. Conscious of his liableness to err, from the infirmities of nature, the prejudices of education, and the acknowledged difficulty, on various questions, of ascertaining the true sense of scripture, he hopes never to withhold from others that charity which he claims for himself. 'Let every man be fully persuaded in his own mind' clearly implies the right of every man to read and understand the scriptures for himself, with no other responsibility but to God and his own conscience. Each of us ought to think and judge for himself, using the reason which God has given us in searching and studying his revealed will. A mind thus independent, an understanding thus unfettered and unawed by uninspired names, is honorary to a christian, especially to a minister of Christ."

In strict accordance with these professions was his whole conduct. He shuddered at the boldness of that pharasaical spirit, which exults in its own virtue, and which refuses to accompany those who wear a different garment, even to the table of the Lord—a place which, of all others, ought to humble us to our kindred dust. Far different were his feelings, and more worthy a disciple of that Master, who himself sat down with publicans and sinners. In short, the virtues of him we have lost were of no common character. They were sustained by an honesty which never swerved from the strict line of duty, and recommended by an eloquence which has seldom been surpassed. As we revere his memory, let us endeavour so far to imitate his example as will prepare us for that immortal reward which he has gone to receive.

"Servant of God well done; well hast thou fought
The better fight, who single, hast maintain'd
Against revolted multitudes the cause
Of truth."

* Sermon at the ordination of the Rev. C. Francis, Watertown.

Cambridge, December 18.

LINES
ON THE DEATH OF THE REV. DR. OSGOOD

Soothing, tho' sad, the tho'ts that wander back
Thro' the bright paths the holy dead have trod;
Fondly we linger in the hallow'd track,
Which led them onward to the throne of God.

Our guide, our father and our friend has gone,
And clos'd at last is this, his earthly span:
Still shall our hearts delight to lean upon
The mem'ry of the eloquent old man.

O! we have felt, and shall our *lives* not tell
Of the strong virtues which he lov'd so much;
We, who have caught the gracious words that fell
From lips that glow'd beneath the seraph's touch?

In virtue's cause, his heart was ever warm,
And a *good life* was his continual theme;
Wo he denounc'd on sin, yet thro' the storm,
He pointed up to Mercy's steady gleam.

When some lov'd friend was stretch'd upon his bier,
In the dark crowd of mourners, there he stood—
Dried for awhile was every starting tear,
And e'en the rising agony subdu'd:

Awhile forgot was every earthly care,
And hush'd and solemn was each tho't within;
O! it did seem as tho' his mounting pray'r
Open'd the gates of heav'n, and led us in!

Mem'ry shall count the thousand graces o'er,
With which our guide's extended life was strung,
Altho' God's house shall know that voice no more,
With which for years its peaceful walls have wrung.

If faults he had, a good man's faults they were,
A frailer virtue should not closely scan;
Since all on earth a common nature share,
What marvel is it, he was yet a man?

Tho' he is gone, his virtues ne'er decay—
Deep be impress'd the lessons he has given:
So that when God shall call us all away,
We may renew our intercourse in heaven. F.

Rhode Island.—A writer in a late Albany paper, in giving the derivation of the name Rhode Island, says that it was derived from the Dutch settlers at New-York, being a corruption of the word *Root*, or *Rote*, who meant by it *Red Island*. A writer in the Rhode Island American of Dec. 7th, laughs at the whimsicalness and absurdity of this statement, and says that the uniform tradition, amongst the descendants of the first settlers, is, that their ancestors considering the island in some measure to resemble, not only in shape and size, but in fertility, the celebrated Isle of Rhodes, adopted that name for their new possession. In confirmation of this, he adduces the following statement from Callender's Sermon.

"On the 24th of March, 1637—8, this day an hundred years, the Indian Sachems signed the deed or grant of the Island Aquetneck, &c."

——"The settlement began immediately, at the eastward or northward end of the island, round the cove, and the town was laid out at the spring. Many of their friends following them that summer, and their number was so considerably increased, that the next spring some of the heads, with others, came to the southern or western end of the island.—The island was divided into two townships, the eastern part called Portsmouth, and the other Newport; and in 1644, they named the island the *Isle of Rhodes*, or Rhode Island."

RELIGIOUS INTELLIGENCE.

FREE-WILL BAPTISTS.

It appears from the Religious Informer, a small publication, issued monthly, at Enfield, (N. H.) that the first Free Will-Baptist Church was organized at New-Durham, N. H. in the year 1780, principally by the instrumentality of Elder Benjamin Randall, of that place. "Several preachers of different persuasions," says the Reformer, "were brought to see the beauties of a free salvation, and united as fellow labourers with elder Randall.

The first general meeting of the preachers or elders of this sect was holden Dec. 6, 1783, at Philipsburg, (Me.) Since that time they have, at various places, regularly held four meetings each year, called quarterly meetings. The whole body of this denomination is designated by the phrase, "The Connection," and the different associations of the churches and elders are called "Quarterly Meetings."

The different quarterly meetings are formed into larger associations called Yearly Meetings, consisting of three or four quarterly meetings each. There are now 16 quarterly meetings, 158 ordained elders, 113 churches, and about 10,000 church members. The largest portion of these are in New-Hampshire, but there are many in the states of New-York and Maine. There is also a yearly meeting of Free-Will Baptists in the state of Ohio, who, though they agree in sentiment with those already mentioned, have not yet united with them, and are not included in the estimate given above.

We have not yet been able satisfactorily to ascertain what are the exact tenets of this sect, and shall therefore at this time make no definite statement on the subject. We have made arrangements for obtaining more exact information on the subject, which, if successful, we shall in due time communicate.

The following account of the Druses, a singular religious sect, living upon Mount Lebanon, in Palestine, is from the Journal of Mr. Connor, who travelled in that country in 1819 and 1820.

The number of the Druses may be about 70,000. Of these, 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the "Akkals," or *intelligent;* and that of the "Djahels," or *ignorant.*

The Akkals, in number about 10,000, form the Sacred Order; and are distinguished by their white turbans, the emblem of purity.—Every Thursday evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows; their ceremonies are enveloped in the profoundest mystery;—during the performance of them, they place guards around the spot, to prevent the approach of the profane; their wives are permitted to be present. If any of the uninitiated dare to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained by any flagrant vices, may, after passing through some initiatory ceremonies, enter the order. At the funeral of an Akkal, the principal of the priests, who happen to be present, demands of the bystanders their testimony of the conduct of the deceased during his life; if their testimony be favourable, he addresses the deceased with the words—"God be merciful to thee!"—if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended.——The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who are by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahometans. On these occasions, they enter the Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the "Black Stone."

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him, who is destined to fill a respectable station in life; if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions and shine by their virtues in their career through life, will, as the highest recompense of their merits, pass, after death, into the bodies of Chinese Druses.

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only schools are those of the Christians, the Druses send their children thither, where they are taught to read the Psalms of David.

Scottish Missionary Society.—Drs. Parkerson and Henderson, agents for the British and Foreign Bible Society, and who have been engaged in an extensive tour through Tartary and Persia, give a very favorable account of a mission established by the Scottish M. S. at Astrachan. The mission consists of three families. One of the missionaries, Mr. Dickson, who is represented as well qualified for the undertaking, has made considerable progress in a translation of the scriptures into the Tartan language. The other missionaries are diligently employed in preaching, studying languages, and superintending schools.

This Society has missions also at Karass, Crimea, and Nazran. These, though spoken of respectfully, are not mentioned as promising so much as the mission at Astrachan. The Society, we are told, have also determined to establish a mission at Bombay.

New publications in Calcutta.—A Harmony of the gospels, in Bengalee, has been proposed by Mr. Yates. Five parts out of six had been published, and part of the sixth printed at Calcutta, in October, 1821.

An English translation, of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry, has been printed at the Baptist Mission Press in Calcutta, at the expense of a Hindoo Gentleman.—This work was originally written in Bengalee by a native Hindoo of considerable talent, who is since dead.

The preaching of the gospel, and the circulation of tracts in Calcutta has excited so much interest among the natives, that several of the most respectable of them have united to defray the expense of a periodical publication intended to defend the cause of refined Hindooism. It is called the Brahminical Magazine, or the Brahmin and Missionary. It is thought that the investigations which this publication will lead to, will be favourable to the progress of Christianity among the natives.

We understand that a sermon will be delivered by the Rev. Mr. Jenks on Tuesday evening next, at Park-street Church, before the Penitent Females' Refuge Society. Services to begin at 6 o'clock.

MISCELLANEOUS.

SEVENTEENTH CONGRESS.

SENATE.

On Monday the Senate proceeded to the choice of a Chaplain, and on counting the votes it was found that the Rev. James McIlvane was elected.

The Senate then proceeded to the election of the usual Standing Committees.

A message was received from the President of the United States, transmitting a report of the Secretary of war, on the subject of the Copper Mines on the southern shore of Lake Superior, on their value, &c. and the practicability of extinguishing the Indian titles and of working the mines to the advantage of the U. S.

Tuesday.—Mr. Johnson, of Kentucky, introduced a bill to abolish imprisonment for debt. It was read twice and referred to the Committee on the Judiciary.

A message was received from the President of the U. S. on the subject of the depredations on our commerce and the lives of our citizens by the pirates, and recommending the consideration of measures for a remedy of the evil, to the attention of Congress. The message was referred to the Committee on naval affairs to consider and report.

Another message was received from the President, covering a report of the Secretary of War relative to certain christian Indians, and lands on the Muskingum, in the state of Ohio, granted in 1796 to the Society of United Brethren for propagating the gospel among the heathen. The report aims to show the advance or decline of said Indians, in numbers, morals, and intellectual endowments. The message and accompanying papers were ordered to be printed.

Wednesday.—Mr. Talbot submitted resolutions respecting the disposal of parts of the President's message. Mr. Johnson, of Louisiana, introduced a bill respecting certain titles to lands in Louisiana. Mr. Lloyd, of Mass. presented a resolution requesting the Secretary of the Treasury to furnish statements respecting the amount of certain exports between France and the U. S. from 1814 to 1820.

Thursday.—Mr. Pleasants reported a bill which was twice read by general consent, to appropriate a sum of money to enable the President of the U. S. to cause to be equipped, a sufficient number of suitable vessels to suppress the Piracies in the West Indies and the Gulf of Mexico.

The resolution introduced by Mr. Lloyd on Wednesday was taken up and agreed to.

The Senate did not sit on Friday.

HOUSE OF REPRESENTATIVES.

Monday.—A bill of the last session respecting the collection of certain duties was recommitted to the Committee of ways and means. The House resolved itself into a committee of the whole on a bill of the last session relative to the disbursement of public monies. After some discussion the committee rose, and the bill was ordered to be printed. Certain bills were brought up relative to disciplining and clothing the Militia of the U. S. when called into actual service. These bills were recommitted. A bill of the last session, respecting relief to American captives, was read a second time, ordered to be engrossed and read a third time the following day.

Tuesday.—The message of the President concerning piracies (mentioned in the proceedings of the Senate of this date) was read and referred to the committee on naval affairs. The Speaker laid before the House a message from the President of the U. S. transmitting a plan for the peace establishment of the Navy of the U. S. The engrossed bill concerning the ransom of American captives was read a third time and sent to the Senate for concurrence.

A bill on the right of preemption of lands as a location for seats of justice near the centre of each county in the state of Alabama and the territory of Arkansas, was discussed and rejected, 61 for it and 64 against it.

Wednesday.—Mr. Colden submitted a resolution requesting of the President, such information as he may possess, respecting any hostile expedition that may have been prepared in the United States, and sailed thence, against any power in amity with the United States.—It was resolved, that inquiry be made, whether any curtailment of the contingent expenses of the House could consistently be made. A resolution from the Senate, on the appointment of a joint Library Committee, was received and concurred in.—A number of bills of the last session were called up, but not acted upon. Amongst them was the one relative to the occupation of the mouth of the Columbia river, on the Pacific ocean. Several other unimportant bills received different readings.

Thursday.—The resolution of Mr. Colden, respecting a *hostile expedition, &c.* mentioned above, (meaning an expedition that was supposed to have been fitted out from our ports against *Porto Rico,*) was discussed and agreed to by a large majority.

Friday.—A bill was reported authorising an additional naval force for the suppression of piracy. The bill was read a first and second time and committed to the committee of the whole House on the state of the Union.—In committee of the whole, the bill respecting piracy was taken up. The bill authorises the President of the U. S. to equip and man a sufficient number of vessels for the suppression of piracy, and appropriates $160,000 to meet the expenditure. After some debate the bill was reported to the House, ordered to be engrossed and read a third time—it was read a third time, passed without a division, and sent to the Senate for concurrence.

The House adjourned to Monday.

An adjourned meeting of the merchants of this city was held on Friday last, and a memorial reported, and unanimously accepted, on the subject of the operation of the existing *Revenue Laws.* At the same time, the Hon. Thomas H. Perkins, presented a number of resolutions which were unanimously adopted, in relation to the death of Lieut. Allen, and on the subject of the atrocious piracies which annoy our commerce. The chief object of the resolutions seemed to be to testify a becoming respect to the character of Lieut. Allen, and to promote a subscription in this and other cities, for the benefit of his mother and sisters, who, by his loss, are left dependent and destitute.

By late intelligence from Nassau, (N. P.) we are informed that a successful attack has been made by Capt. Godfrey, of his Majesty's ship Tyne, on a gang of pirates at St. Juan de los Remedios.

The pirates fought desperately, but were overpowered, and taken by boarding. Seventeen were taken prisoners. Twenty-two of the pirates, who escaped to the shore, were also arrested by the civil authorities, thirteen of whom were wounded. It was estimated that there were about 40 of the killed and wounded. There was no loss on Capt Godfrey's part, and only 3 wounded.

A company of individuals has lately been incorporated in Connecticut, for the purpose of establishing a retreat for the insane. A meeting of the directors of the institution was holden in Hartford, on the 2d inst. for the election of officers. It has been decided that the buildings to be erected for the purposes of the institution shall be located at Hartford.

Members of Congress.

It is ascertained from the official returns of the votes given at the late election, that ten of the thirteen members, as before stated, are chosen—viz. Messrs. Webster, Nelson, Fuller, Allen, Lothrop, Dwight, Eustis, Baylies, Hobart, and Reed: and that in Essex South, and the two Worcester districts, there is no choice.

A writer in the Salem Gazette proposes the erection of a dam across the North River, between that town and Beverly, from near Beverly bridge, to Orne's Point, to shut out the tide water, so that it may serve as a reservoir for the water from Alms-House Pond, and thereby create a perpetual water power.

An ancient vessel, ascertained to be from 500 to 800 years old, has been discovered, buried in a branch of the river Rother. It has been dug up and floated, and was towed to the Rother with 149 passengers in it. It has been purchased by some antiquarians, and is to be transported to London, and there exhibited for a short period for the benefit of the persons who made the discovery.

The London Gazette of Oct. 8, announces the appointment of Henry Unwin Addington, Esq. to be his Majesty's Secretary of Legation to the United States of America.—*Dai. Adv.*

From the Salem Gazette.

MR. CUSHING—Your Gloucester correspondent, in naming the clergymen now living who were settled within the county of Essex, previous to 1773, omitted the Rev. BENJ. WADSWORTH, D. D. of Danvers, North Parish, who was ordained December 23, 1772, and will, therefore, complete the 50th year of his ministry the 23d inst. His predecessor, the Rev. Peter Clarke, was pastor of the same church 51 years and 5 days.

It appears by a late number of the New-Hampshire Patriot, that, in the state of New-Hampshire, between the years 1732 and 1822, *forty-four* females and *thirty-two* males, attained to the age of one hundred years and upwards. The names, places of residence, and time of the decease of each of them, is given in the Patriot. It is also stated that four females and one male are now living in that state, all upwards of one hundred years old. One of them, Mr. Samuel Welch, of the town of Bow, has attained the great age of 112 years.

The number of students in the Collegiate Institution at Amherst, Mass. is one hundred.

A meeting on the subject of the canal from Worcester to Providence, is advertised to be holden in Worcester on the 21st inst. to take measures for procuring a charter.

The Supreme Executive Council of this State is now in session in this city.

The General Court will assemble on the first Tuesday in January.

☞The Anniversary Celebration of the Massachusetts Peace Society will be holden in the Old South Church, on the evening of Christmas. Services to commence at 6 o'clock.

ORDAINED,

At Leverett, in October last, Rev. Joseph Sawyer, to the Pastoral care of the Congregational Church and Society in that place. Introductory Prayer by Rev. Mr. Taylor, of Sunderland; Sermon by Rev. Mr. Jenkins, of Greenfield; Consecrating Prayer by Dr. Moore, of Amherst; Right Hand of Fellowship by Rev. Mr. Clark, of Amherst; Concluding Prayer by Rev. Mr. Gates, of Montague.

MARRIED,

In this city, on Sunday evening last, by the Rev. Mr. Palfrey, Mr. Thomas Thacher, merchant, to Miss Caroline Billings, daughter of Samuel Billings, Esq.

In this city, Mr. Howland Cowing, jr. to Miss Mary Spear—Mr. William Badger, to Miss Elizabeth Richardson.

In Portsmouth, Mr. Joseph A. Lloyd, of Lynn, to Miss Ann Mudger

In S. Bridgewater, by Rev. R. M. Hodges, Mr. Isaac Fobes, of Wareham, to Mrs. Olive M. Walker, of B.—Mr. Morton Eddy, to Miss Irene F. Lazell, both of Bridgewater.

In Masnfield, by Rev. Richard Briggs, Capt. Charles Day, to Miss Eliza Copeland.

DIED,

In this city, on Monday morning, Mrs. Anna Hill, in the 84th year of her age, consort of Henry Hill, Esq. who (in his 86th year) mourns the loss of an amiable and most exemplary companion, with whom he had lived in uninterrupted happiness for 61 years, having been separated but once, and then for a few days. To use the words of the truly good lady, expressed a few hours before her death, to her devoted and affectionate companion and friend—"But few have lived together so long and so happily."

In Charlton, Miss Abigail Field Rich, aged 21, daughter of Rev. Thomas Rich.

In Salem, Dr. Edward Barnard, aged 67—Mrs. Elizabeth Horton, wife of Mr. George Horton, aged 20—Miss Deborah Bowditch, aged 14, daughter of Capt. George Bowditch.

In Portsmouth, Mr. Richard Jackson, aged 80—Mrs Hannah Smith, aged 58.

In Easton, Mrs. Betsey Randall, wife of Dr. Randall.

NOTICE.

A YOUNG LADY, whose education has qualified her for the purpose, wishes a situation in or near Boston, as assistant in a school, or governess in a private family where there are children from 5 to 15 years of age. Inquire at this office.

Nov. 22.

THE OLD MAN's CALENDAR.

FOR SALE at this office, price 25 cents, The Old Man's Calendar, a small work lately advertised to be published by Messrs. Cushing & Appleton, Salem. Those who have subscribed for the work may receive their copies by calling at this office.

Dec. 13.

FOR SALE at this office, 3 cts. single, $2 per hundred, An Essay on the Nature and discipline of a Christian Church. By RICHARD WRIGHT.

☞ NOTICE. ☜

NINEPENCE per copy will be given at this Office for any of the following numbers of the first volume of the Christian Register, viz.—41—45—50—51. Any persons who do not keep a file of the Register, and are willing to part with any such numbers as they may have preserved, will confer a favour on the editor by sending by mail, any of the above-mentioned numbers, as the want of them prevents him from supplying the first volume complete to all who send for it.

THE MEMBERS of the Worcester Association of Ministers have examined with care the *Andover Selection*, so called, *of Psalms and Hymns for Social and Private Worship*, and cordially unite in recommending it to the use of families and churches, with whom our judgment may avail. The Selection is amply copious, though of more limited extent than many others. It is furnished from a great number of admired authors, and the compiler has succeeded in embracing a variety of topics and metres, as extensive as the exigences of public instruction require. It seems to have been an object of solicitude with him to render the work as strictly devotional as may be, by giving the form of invocation, where slight verbal changes will suffice to this end, to pieces that before were merely didactic—a point which has been hitherto not regarded as it deserves. The principle of the arrangement, which is according to the natural succession of topics, is nearly original, and eminently judicious: It is denoted by a running caption over the page, and is followed out with scrupulous exactness. The reader is thus greatly assisted in the use of the volume, and in a great measure spared the trouble of recurrence to the index.

We regard this volume, not only as a choice selection of devotional poetry, but as answering to our idea of what such a work should be, and what the advanced state both of correct taste and uncorrupt Christianity among us may require, and persuaded that it is calculated in an eminent degree to promote both, we are happy to aid its more extensive diffusion.

A. BANCROFT, *Moderator.*
SAMUEL CLARKE, *Scribe.*

Lancaster, Oct. 22, 1822.

GOSPEL ADVOCATE.

JUST PUBLISHED by Joseph W. Ingraham, Franklin Avenue, Court Street, the GOSPEL ADVOCATE for December, 1822.

CONTENTS.

Theological.—On the inconsistency of some professing Christians.—Sermon—No. XX. On Luke ix. 6. Delivered at Portsmouth, N. H. before the seventh Biennial Convention of the Eastern Diocese, Sept. 25, 1822.—The Forms of the Church opposed to Formality.—Review of Bancroft's Sermons continued.

Religious Intelligence.—New Jersey—Thirty-ninth Annual Convention; Parochial Returns.

Summary.—Bishop's Remarks—General Theological Seminary—General Missionary Society—Bishop's Powers—Committees—Appendix—South Carolina—Confirmation at Charleston.—Massachusetts—Ordination and Confirmation at Newton.—Foreign—Portugal—Suppression of Convents and Nunneries.

POETRY.

From the New-York Statesman.

TO A LADY, ON THE DEATH OF HER BABE.

Weep, lady weep! this little flower,
This beauteous rose of hope,
Is shut beyond maternal power,
Again its leaves to ope!
But yester eve in bloom it lay
Lightly upon your breast;
The gale of ruin came—to-day,
How dark its couch of rest!

Yes, lady weep, if you have tears,
Forth freely let them flow;
Weep, though your lifeless babe appears
To smile upon your wo.
No tongue will chide a mother's gloom,
Nor mock a mother's sigh;
'Tis anguish at an idol's doom,
Too dearly lov'd to die.

How much of pain, how much of care,
This little cherub cost,
And oh! how much of promise fair
It spake, e'er all was lost.
Well, lady, may you weep the blow
That crush'd so bright a germ;
For it must slumber, long and low,
In darkness with the worm.

Yet sorrow not—forbear to grieve
Like those who have no friend
To whom to pray, in whom believe,
On whom for help depend:
For when you quit this thorny vale,
In heaven's rich joys to share,
'Twill be your sinless pride to hail
Your babe an angel there.

MISCELLANY.

HINTS ON EARLY EDUCATION.

(*Continued from p. 64.*)

From the great value of the remarks contained in this section, we are unwilling to divide it, though it contains more than we shall ordinarily give at once.

TEMPER.

On no part of the character has education more influence than on the temper, the due regulation of which is an object of so great importance to the enjoyment of the present life, and to the preparation for a better.

An authority such as has been described; firm, but affectionate; decided, yet mild; imposing no unnecessary restraints, but encouraging every innocent freedom and gratification exercised according to the dictates of judgment, and supported by rewards and punishments judiciously dispensed; is the best means of securing good temper in our children, and evinces that self-subjection on our part which is essential to the successful cultivation of it on theirs. This at once will put an end to those improper impulses of temper in ourselves which are the most fruitful sources of irritation to others; for it is surprising how quick our own irritability will be reflected in the little ones around us. Speak to a child in a fretful manner, and we shall generally find that his answer partakes of the same character. We may reprove, we may punish, we may enforce obedience, but all will be done with double the effect if our own temper remain perfectly unruffled; for what benefit can reasonably be expected when we recommend that by our injunctions which we renounce by our example?

The variations and inconsistency to which characters of impulse are also liable are particularly trying to children. There are few tempers which can resist the effect of being sharply reproved at one time, for what, at another, is passed over without notice; of being treated one day with excessive indulgence, and the next with fretfulness or severity.

We all have our weak and irritable moments; we may experience many changes of feeling and temper, but let us beware of betraying such variations in our outward conduct, if we value the good temper and respect of our children; for these we have no right to expect on their part, without consistency on ours.

If a fault be glaring, it must be seriously taken up; but in the management of the temper, especially in early childhood, much may be effected by a system of prevention. A judicious attendant may avert many an impending naughty fit, by change of object, gentle amusement, and redoubled care to put no temptation in the way, if she observe any of her little ones weary, uncomfortable or irritable. This, for instance, will generally be the case with children when they first awake. They should, therefore, then be treated with more than common tenderness, never roused from sleep suddenly or violently, nor exposed to any little trials till they have had time thoroughly to recover themselves. It is scarcely necessary to add how peculiarly this tender consideration is required, not only in illness, but under the various lesser indispositions so frequent in infancy.

Children ought not to be unnecessarily thwarted in their objects, which, at a very early age, they pursue with eagerness. Let them, if possible, complete their projects without interruption. A child, for example, before he can speak, is trotting after a ball, the nurse snatches him up at the moment to be washed and dressed, and the poor child throws himself into a violent passion. Whereas, had she first entered into his views, kindly assisted him in gaining his object, and then gently taken him up, this trial would have been spared and his temper uninjured.

We should avoid keeping children in suspense, which is often done from a kind motive, though with very ill effect. If a child ask his nurse for a cake, and she can give it him, let her tell him so at once, and assure him he shall have it; but should she be unable to grant his request, or know it would be improper for him, do not let her hesitate; do not let her say, I will think of it, we shall see; but kindly and decidedly refuse him.

If he see his mother going out and petition to accompany her, it will be better she should say no or yes at once, for he will receive with ease an immediate but kind refusal, when probably he would cry bitterly at a denial, after his expectations had been raised by suspense.

When a child is to go to bed, we ought not to fret him for the last half hour by saying every few minutes, "I shall soon send you to bed—now my dear it is time to go—now I hope you will go"—but let him be told that, at such a time, he is to go to bed; and when that time arrives, no common excuse should prevent it.

We ought also to be guarded against attaching too much importance to trifles, from this mistake many an useless combat arises in most nurseries. How often have I observed a nurse more disturbed, and a child more alarmed and fretted at a torn or dirty frock than at a breach of truth or a want of generosity. Here the lesser good is preferred to the greater, and the primary object of education forgotten.*

By such measures as have been recommended, accompanied by a quick sympathy with the peculiar characters and peculiar infirmities of children, much may be done towards forming among them a habit of good temper. But such is the irritability both of the mental and bodily constitution in childhood, that with our best efforts, we must not expect unvarying success.

From some hidden cause, generally to be traced to their bodily state, many children, perhaps all occasionally, are prone to a certain fretfulness or irritability which will baffle every attempt to overcome it, and which, therefore, is rather to be borne with than opposed; never to be humoured, but to be received with unmoved serenity and patience. In such cases, there appears to be no other method of proceeding. This indeed calls for great patience; but without great patience who can perform the duties required towards children?

* It is much to be regretted that dress is thus often made the subject of dispute and irritation. Personal cleanliness is, indeed, indispensable; and children, whether it tease them or not, must be thoroughly washed. But their clothes should be so contrived as not to interfere with their freedom and enjoyment, or to require any great degree of attention. It is desirable to keep them as neat as the case admits of; but to this a nurse must take care that neither her own temper, nor theirs is sacrificed.

From the Baltimore Morning Chronicle.

There is no condition in life better calculated than that of a laborious mechanic, for a man to feel and realize a proper sense of his own dignity and independence. He retires to his meals from the fatigues of the day, with a full conviction that his sturdy hand has earned the refreshments of his table. He feels that his wealthy neighbour cannot enjoy even his opulence without his assistance. His time never hangs heavy upon his hands, and his robust frame and his hardy sinews attest how essential this exercise is to the health of his body. He progresses onward, and as it were by inches, to competence; and he learns the practical lesson of economy and frugality in his family expenditures. Removed from the vices and gorgeous temptations of a fashionable life, he knows how to bridle his ambition, he feels the blessings of the family hearth, and can look without a sigh on the gaudy pageantry of the day. This is a true moral independence—this curb on our unruly desires, this temperance in the exercise of all our wishes, are the very materials that constitute valuable citizens. It should be the pride, as undoubtedly it is the right of a labouring man to indulge in such ideas. Boys that are put out as apprentices to a mechanical profession are taken many times from a state of poverty and ignorance, and prepared for fulfilling afterwards stations so honourable. If they would but properly comprehend the full extent of such benefits, they would see nothing but their future honour, dignity and independence in their own indentures. They are learning, not as they are too prone to believe, the alphabet of servitude and degradation, but the rudiments of faith, industry, punctuality, economy, and all those virtues that decorate and adorn the family hearth. They are now giving pledges to their masters of what their future character will be, when they, in their turn, will be called upon to perform their part on the grand theatre of human life. It is a noble sight, and one of the best symptoms of the long continuance of our free republican institutions, when we behold apprentices alert, vigilant, and industrious, prompt to learn and zealous to excel. They may hear of naval and of military glory, but theirs is a glory more permanent.—The state calls but here and there, and now and then, for heroes—this is only during the period of carnage and war, of butchery and of blood. The glory of a labouring man is connected with all that is dear in human life—it is indentified with peace and contentment, with the early smoke that arises from the family cottage, with the bleat of the merry flocks, with the ripening harvest that seems to nod as if impatient of the sickle. These triumphs are not won by blood and carnage—they are pacific victories, and let it be remembered that the Saviour of the world is called the Prince of Peace.

Extract of a letter from a student at the Law School at Litchfield, (Con.)

Litchfield is situated on nearly the height of land between the Connecticut and Hudson rivers. The village commands many extensive and beautiful prospects, and more pleasant and romantic scenery than is to be found in many parts of New-England. In every direction the eye rests on a country of fertile hills and valleys, regularly divided into well cultivated farms, with good fences and handsome houses—the best evidence of the good husbandry, and independence of the adjoining farmers. In the rear of the village is a large and beautiful lake, surrounded by high hills and mountains. The grandest of these is Mount Tom, 700 feet above the level of the lake, and from whose summit may be seen the Catskill mountains.—This mountain scenery about the lake, is said, by travellers, to equal in variety and sublimity that of lake George; and those who have visited us in the summer, have ever been delighted with our picturesque views, pure mountain air, and pleasant promenades.

Around the church are about one hundred handsome houses, painted white, situated on two streets, crossing each other at right angles, and before the buildings is a good sidewalk, each side of which is planted with elms. The village, on the whole, is more pleasantly situated than any other that I have seen in New-England.

Speaking of the inhabitants, the writer says, they "are principally persons retired from active life, and professional gentlemen, who to the students and strangers are polite and hospitable." This is the place of residence of Gov. Wolcott, who, it is stated, lives in a private and rather retired manner; but much respected and beloved by his fellow-citizens.

Judge Reeve, the founder of the law school, is yet vigorous and active, both in body and mind, though now past seventy years of age. Judge Gould, the present lecturer, stands high in his profession. The number of students at that school, is between twenty and thirty.

Extract from Sir William Temple's essay on the Gout.

"Temperance is that virtue without pride, and fortune without envy, that gives indolence* of body, and tranquillity of mind; the best guardian of youth, and support of old age; the precept of both reason and religion; physician of the soul and of the body; the tutelar goddess of health, and universal medicine of life—that clears the head and cleanses the blood; that eases the stomach, and purges the bowels; that strengthens the nerves, enlightens the eyes, and comforts the heart—in a word, that secures and perfects digestion, and thereby avoids the fumes and winds to which we owe the cholic and the spleen; those crudities and sharp humours, that feed the scurvy and the gout, and those slimy dregs, out of which the gravel and the stone are formed within us: diseases by which we condemn ourselves to greater torments and miseries of life, than have perhaps been invented by anger and revenge, or inflicted by the greatest tyrants, or the worst of men."

Speaking of the habitual intemperance of men in office at home, ambassadors abroad, and governors of our provinces, he says "But the ill consequences of it are not so obvious, though perhaps as evident to men that observe, and may be equally confirmed by reasons and examples. It is that the vigour of mind decays, with that of the body, and not only humour and invention, but even judgment and resolution change and languish with ill constitution of body and health; and by this means, public business comes to suffer by private infirmities, and kingdoms or states, fall into the weakness and distempers, or decays, of those persons who manage them."

* "Indolence" is used in the simple sense of the term, exemption from pain."

From the Philadelphia Union.

We had determined not to communicate the following facts; but the spirit of gambling which has been excited by the late races at Washington, renders it proper that they should be known.

Not many months since, a young man went to one of our sister cities, to finish his professional studies, and falling in company with gamblers, was in a short time stripped of all his money. Distant from his friends, and deprived of the means of supporting himself in the style in which his equals and associates lived, he stole a quantity of bank notes, was detected, and is now in prison, as we understand, waiting for trial. He was of a very respectable family, which by one act he has disgraced, and by the same act he has probably ruined himself.

In another city, a young man arrived at a certain house with a large sum of money, which it is believed he soon lost at play. He made an attempt to supply his wants from the trunk of a fellow-lodger, but was detected, and before the peace officer, who was summoned, could arrest him, the unfortunate young man seized a pistol and shot himself through the body.

Now it does not follow that every man who makes a bet, or who engages in a game of chance, will thence be necessarily driven to robbery, and thence to self-murder; but the question is, whether the spirit of gambling is not very pernicious to the community, and whether it should not be carefully guarded against. So violent is the passion for this amusement when it once takes possession of a man, not either health, nor rest, nor fortune, nor character, nor wife, nor children, nor friends, are regarded. All are staked on a single throw of dice, or a horse race. Nor let any one flatter himself that he has self-command enough to say, "thus far will I go and no farther." *Obsta principiis.* Gambling produces in its infatuated votaries, a species of excitement, for which neither business nor rational amusement can afford a substitute. The vicissitudes give a play to the mind; the hope of recovering losses leads to large stakes, till finally desperation produces madness, crime and murder. We appeal to lunatic asylums, poor-houses and penitentiar-, for our proofs.

"He who desires to be respected, may insure his object; if, not aiming to be *great*, he strives principally to be GOOD. This is an eminence undeniably excellent. This is within every man's reach. This does not imply peculiar opportunity. Every one has not only his own consciousness to gratify, but the feelings, hopes, and comforts of a circle around him, more or less large; and capable, in most cases, of being much widened in its circumference."

Mr. Bouchette, in a speech which he made at a meeting held at Quebec, to promote the union of the provinces of Upper and Lower Canada, computed the population of Lower Canada at 450,000, 394,000 of whom are native French Canadians; and the superficial extent at 150,000 geographical miles, one of which only is fit for cultivation. The population of the upper province he estimated at 200,000, and the superficies at 80,000 square miles, a much greater proportion of which is susceptible of agricultural improvement than the other province, on account of the superiority of the soil and climate, and the greater evenness of the climate. *D. Ad.*

Population.—It is estimated that there are on an average six births to a marriage in the United States, and that four out of the six are reared. The population of the United States, under 16 years of age, exceeds the whole above that age. Without including the increase caused by the emigration from foreign countries, the population of the United States is doubled in the period of 25 years. Mr. Malthus maintains as a general principle, that "population, when unchecked, goes on doubling itself every 25 years." It is estimated that the whole number of emigrants to the United States is 7,500 per annum, of which number nine-tenths are supposed to come from Great Britain and Ireland. *N. A. Review.*

Paint for the roof of houses.

Take as much lime as usual in making a pail-ful of white-wash; let it be sifted in the pail nearly full of water; in this put two pounds and a half of brown sugar, and three pounds of fine salt—mix them well together, and the cement is composed.

A little lamp-black, yellow ochre, or other colouring commodity, may be intermixed, to change the colour of the cement, to please the fancy of those who use it.

GENEVA CATECHISM.

WANTED fifty copies of the First Part of the *Geneva Catechism.*—Any person having in his possession this, or a smaller number, is requested to forward them to this office with his bill; and any person possessing information where they may be obtained, will confer a favour by communicating it to the Editor.

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Dec. 13

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